

Classical Studies of the Bible

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Rome and Italy maps (names to be said to like Christ, that there in then South is Thebes)



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Classical Studies

The process of details is what Classical studies reveals – the smallest detail of a man carrying pebbles to trade with figurines then is complexly a reason for revolt in South Iraq, that the message was sent by communicating it in the law or perhaps by reasoning on why the bargain went low on artisanal crafts in this rumour.

Differences and comparisons can be made – that it is misfortune and happiness depending on the trade, shipping and labour process – but in fact Christ argues – it is the process of epistle in Paul that will create justice as Ittifaq.

Plato – the hierarchies of caste which twists meanings in his discussions.

Christ – the annihilation of caste, and the formation of class.

Classical studies is about analysing whether there is exclusion or inclusion – is there is also justice in that process of details – when the merchant shifts to feminist demands he is with the ruler – that it will oppress the rest. This is because of movements of protest and a fascist who then is about manipulating the series – classical studies in Greece reveals the unethical process of fascism as in fact tyranny – that divine process called in fact government and capital is irrelevant to politics.

- I. Classical Studies of Greece and Rome – on the Question of the meaning of priorities in the structure of history – as Christ is in fact a questioning mind – that he can tell, the Gospel is in fact a History work which then reveals the progressive meaning of history, less than the regressive – why this in fact is called history – a progressive movement in Christ – Our Saviour

At one point Christ is wondering why there is history. There is “What is History?” by E.H. Carr, and that argues for the fundamentals of history. That there is then economics, or even sociology, which is about dynamics and creativity. But in fact that is also history. It is in fact a study of the importance of the progressive. This then is the beauty of history. That its meaning is more like cinema and in fact the movement of bodies and even the movement of protests, all of which then is about the Greek cinema of Sirohi. It can also mean in fact the many curated films of Sirohi – that in fact there we cover a structure of history as progressive. What it means then in history, is historicity, that existentialist interpretation of being part of history.

- II. Greek Transcendental – All the Disciplines in the Bible – including Ignacio Martin Baro as leading healthcare expert and

a physician dynamic for the larger question of health which then has a structure in science.

In fact then the transcendental covers the same story – minimum, medial and maximal which then articulate in a Arabic messianic coverage when they join – which is when letters join, like sex in a woman and a man. It can mean then that letters join and it also then about small things like harvesting and threshing, which then is also cultivation – here the joining of labour to agrarian production is messianic – like the process of Rains in Aristotle which ruin the threshing – that then is Messianic as well – that there will be in fact a crisis because of this unruly raining weather. It can be liberation if it is in the period then of cultivation which is the rain season.

III. How this is the transcendental of the major disciplines in Marxism and theology therefore –

The process of class, and class process then joins into a strike – that is messianic – it can be led by a leader – he is Prophetic if he can remark on this process and is also covering the letters of scripture to redeem the process of Bible, Quran and Torah.

The transcendental then in Greek process is also the minimum of its historical research – the process can be sketched as in fact an arc of protests which has complex arcs built around it – the process of liberation by Christ and the process in Mohammad – which then is developing a syntax of the process of wages – this then becomes the transcendental on wage-class and its wage-process which then is complexly about the minimum becoming winning – which is then arcs within that process of who wins. This simple process of wage then is culture, and is also then the process of tracing history – imagine names of Greek cities, polises and choras and even agricultural latifundias and agrarian fields and this then is the process of merging into class action that Christ then takes lead of. This then is Matera part I – the process of leading a scuffle. It can have many parts – the transcendental can depict apostles, or even processes of history like labouring in monastic happiness – all of this then can be general discussion, or even discontent – or finally happiness as alienated labour and some people around.

All of this is difference and repetition – it is just that it is complex – that there can be complex differences – a woman who wins a voting scam process and riots into Bachaus, which becomes the pensée of Pascal – will women outrageously dress hot and act sexual for in fact radicalism for modern Biblical Prophet or stylish leader in Bible, Quran and Torah – this motif is called attracted to a man with sexual and intellectual Pensee. The thought and language arouses.

IV. Process of Names – Fibbing

Arianeterqui in South Israel then is also linked to north Tehran and complexly related to Thebes and even Rome and Sicily and even the Trojan phase of city developments – this I call trading by route which is a complex trade – which develops then the process of history as trafficking today – the process is simply the trade in persons by route of commodities like money, wage and agriculture which means also finally trade in crime of in fact travelling.

Paul declares there is a trade in coinage which is complex.

Part II

Greek history in lyricism – developing a quotation process that can be covered in lectures on voice.

I. Polis

The process is about the formation of a number of cities in Greece, which then articulates in a long history of many concentric circles of many things, in the simple sense of classical things, like coinage and labour, but also differences – such as the small notation of women in the process of temple-construction which becomes a detail to be totalised. It means the details are what are the differences which becomes though in the Bible – a simple structure of a detail – not a detail, but its structure – the process of harvesting in women's labour of clothing mills which then is also a difference which is covered as the Polis – that grand structure of a city, with many differences of this kind – just about anything then as anything goes – it produces the whim and fancy of the merchants – to base the whole labour on the clothing mill and rain harvesting process of a house.

II. Oppression and Violence – Christ divides the people between supporters and offenders – how can all the people be mobs – there can be ethical people who are middle-class

The process of difference then is a process of one detail – a group of merchants who hire Hippias to hire some good people in her wishes which is her whim and fancy and demonstrated to be good – the people of small means – the artisans, and labourers who are black people – the decent process of in fact simple labouring in simple wares.

Violence breaks out against Hippias – how dare she change the polis.

III. Cycles of this process – Arcs of this Process – Greek Tragedy being read as in fact the history – Dialectical Motifs of the immanence of tragedy and success

In fact the process is always an immanence – of success and tragedy – that the Greek cycle of history reflects at each point and day perhaps in its Thucydides records – that in fact the agrarian harvest was great but with it comes large demands for oligarchs to win – because in fact of a wage crisis – which is now and then also a feminist mourning process in Basra – all of this then is the complex meaning of history – that it is so complex and so simple – something like a tragedy with heroism in it.

IV. Gospel

All the points in Christ's life is liberation – each day is liberation – imagine a society based on exploitation at all points – that when the mourning women are marching to the Macedonian empire to defeat it – at that point there is policemen all hedging them from Alexander.

Christ walks only in ethics, he cannot be anything but simple and ethical. He means in this process one intervenes in the firing line perhaps on his day in his life – waking up and cooking for health.

When one compares Greek history in its index of Christ – and compares it to the index of Graeco-Roman periods, arcs and processes – one divides between the correct and the wrong – that there can be a harvest which is weakened because of wage – the unjust Plato and the birth of Judeo-Christian legacy – the process of always choosing ethical responses – that we can then not lower the wage and take the harvest but in fact eat simple bread and give to the poor as well. That we are wealthy perhaps but also fully just.

Part II

Christ is then busy labouring with his tools and cultivating in the latifundia in Iraq in this Roman binding which he frees. Messiah I: 20 which covers labour as freed from the law of violence.

That is, one could go to a marketplace and buy labourers, in the form of slaves, who then became one's possession, or hire labourers, either for a specific period of time, or to perform a specific task. Roman legal terminology literally speaks of the "leasing" of labour (*locatio conductio operarum*), generally for a specific period of time, which should be differentiated from a contract for the completion of a specific task (*locatio conductio operis faciendi*), and from the leasing out of a slave one owned as a labourer, which fell under the contract for the leasing out

of things (*locatio conductio rei*). The process in Iraq at Basra or even in Solamenei is then in southern or northern points of the process of leasing labour as a factor of production which belongs to the Darian empire in Iran which is complexly trading with Greece and Rome, based on the process of Christ who is then labouring in small shops and covering history – he becomes the focal point of the process as in fact a mediating leader who is organising these protests without knowing – that he is as St. Matthew hails him – Christ.

Day labourers would gather in the city market at a specific location, which in Athens was called the *kolonos misthios*, where they offered themselves for hire (see also the Parable of the Workers in the Vineyard in Matthew 20:1-16, where the procedure is well described). Thus, in the ancient marketplace, we immediately come across two types of labourers, the slave and the free wage worker. In Iraq this is called “*resana*”, that there is love beyond reason for a man so kind as to help. In fact, however, the variety of different labour situations in antiquity was very great. Full chattel slaves were found in many households throughout Greco-Roman antiquity, in the cities and on the land, but there existed numerous other categories of dependent or semi-dependent labourers, from serf-like peasant groups to debt-bondsmen to populations “enslaved” to a particular state, like the *helots* of Sparta, who were “between slavery and freedom”⁶, to public slaves, working in government functions, to freed slaves who were still legally obliged to render some services to their former masters. Free labourers also came in various shapes and sizes, from peasant-proprietors who worked their own land together with their wives and children.

Part III

Christ was deeply aware with his work in Basra, that there is no ruling class in Iraq possible but that it is how in fact trade with Byzantium was a standard of living covering this crisis.

How law and custom in fact affected apprenticeship, how the rise in income and standards of living resulted in the growth of literacy of the workforce, and how the Islamic patterns of urbanization and demographics were linked to the mobility of artisans. Art then and labour together – what women call – ‘*le-arda*’ the man who understands art as in fact inflected by French Arabic – a free art.

As in the case of division of labour in medieval societies, there are no comparable studies on real wages and standards of living for Europe, but there are studies on Babylonian Talmud by Warren Montag today who meant a philosophy of laws which is freeing the people from, Roman and Byzantine standards of living.